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cannot be supplied by any other agency. The future of this interest, which every year is augmenting in all its branches, can only be conjectured; but if the people shall observe its operations closely, and demand only true and equitable methods, there is little danger that it will fail to extend still further its powerful forces, not only to the relief of pressing needs, but to the assistance of individuals, corporations, and municipalities by its accumulation of funds seeking investment.

JOHN M. HOLCOMBE.

III.

THE PAPISTICAL POWER IN CANADA.

"DURING late years," said the government through Lord Stanley, at Quebec, answering petitioners against the Jesuit-Estates bill, "—during late years we have hoped that animosities which unfortunately prevailed in former years had disappeared, and that the Dominion as a united country was on the path of prosperity and peace." The official wish was father to the thought. Peace, it is feared, in the present mood of the Church of Rome in Canada, is a delicate way of saying surrender at discretion. For all that, the game of politics must not be disordered; so in Canada is presented to-day the amazing spectacle of a majority forced at the hands of its politicians and official class to submit to each new exaction of the church whose open purpose is to abrogate the functions of majorities.

Modern states, the world over, have accepted the political theory of the Augsburg Confession, and limit the competency of churches to the administration of their sacraments and to matters of doctrine. No Protestant church claims more. It has remained for the Church of Rome, unique in the colossal assumption of authority, to consider all things political matter of breviary, and to insist, consequently, that the state accept of ecclesiastical control. The legislature in the state as organized Catholically is only Holy Mother Church in municipal council.

The reactionary desires of the Catholic Church in America have nowhere been made clearer than to this generation in Canada, and more especially through that self-styled eldest daughter of the papacy, the French Catholic province of Quebec. In the same decade in which Lincoln formulated, memorably, the American idea that government is of the people, for the people, by the people, the Jesuit Braun, preaching at Quebec before the prelates of that province, supported the thesis that "the state was bound to yield implicit obedience to the church. The fashion of looking on the majority as a source of right, now in vogue, was a revival of old pagan despotism." Later, Mr. Oscar Dunn, at the time a minister of the Crown, after felicitating his compatriots that no country was in closer communion with the holy see, argued that "the church was bound to procure the assimilation of the state with her own laws, so far as that can be done in the legislature without arousing the jealousy of the Protestants." The recognition of the canon law as of higher sanction in the law courts of Quebec than the civil code is a monument of progress in this path.

On all hands similar utterances are not far to seek. Perhaps the most noteworthy is contained in a pastoral charge, not addressed to a French and Catholic population, but written in English and published at the capital of Protestant Ontario by the late Archbishop Lynch, of that see. "The church," he declares, "justly and religiously claims the right to define the bounds of her own rights and jurisdiction. Were this in the power of the state, the church would not be permitted to preach the true gospel of Christ." The existence of the state by sufferance of the Church of Rome is held sufficient in official circles to constitute a condition of dreamless peace.

Altogether superfluous was the advice of Dr. Angelis to the church in Canada: "If she could not obtain what she wanted directly, she should get it in an indirect way." In the use of the indirect method the Catholic Church has always been adept. The solidarity of her vote has made her support politically highly prized, and she is merchant enough to get the full equivalent. A self-seeking friend of the administration of the day, her good-will has been the price of numerous concessions in those provinces where her approach must be masked. In this way she has had

obnoxious text-books removed from the state schools of Ontario. On the same province she has imposed a separate school system, which practically divorces her people from general state education. Two communities grow up side by side, yet apart, perpetuating old-world feuds; generation after generation become partakers in the heritage of hate.

It is, however, the growth in Quebec of the French-Canadian ideal that has made the situation acute beyond mere political intermeddling. In Canada there have always been two races. Indeed, fusion never received the sanction of the constitution, preserving as it does French language, customs, and laws intact. Much graceful oratory on occasion has glorified the unity and great love that are declared to exist. The fact is otherwise. Free scope to develop his genius has been given the *Canadien*, and these latter-day teachings of the church have powerfully contributed to divergence. The *habitant* interested other Americans by his picturesqueness, by historical associations; for his own part his chief care was to labor and multiply. Payment of tithes and child-like trustfulness in the *cure* filled up the measure of his duties to Mother Church. Now Jesuit and Ultramontane have supplanted the Gallican as keeper of the conscience of the people. There are *habitants* no longer, only *nationalists*. The war-cry of the nationalist was first heard throughout the agitation that followed the fate of Riel. The half-breed leader met with the sympathy and pity due the martyr for the faith he had in the mission of the French Canadian in America. For faith and patriotism go hand in hand under the new régime. The triumph of political Catholicism is to be the triumph of the French-Canadian race; or, as it is daily taught in all the schools of the faithful, "the cross planted by Jacques Cartier on the bank of the St. Lawrence is at once the sign of salvation and the glorious symbol of the French-Canadian nationality." Again and again it is urged that "the greater the confidence of the people in the clergy, the more wise and prudent and nationalistic in spirit becomes the clergy"; that "the day the French-Canadian people regret having placed their destinies in the hands of their priests would be a fatal day for their country and their religion."

Religious fervor being thus quickened by race motives, and by the belief that under the shadow of the cross the French Canadian is appointed to rule this continent, an entire people have enrolled in the active militia of the Church of Rome. And brave hands have they already got of the future promised their obedience to the statecraft of priests. From Quebec, that "consecrated abode of the Catholic faith," the invader has been hour by hour thrust back, and of the English settlements, so long the stronghold of Protestantism, nearly all at this moment of writing have been erected into Catholic parishes. Lands that for upwards of a century were held in free English tenure are now tilled by French-Canadian farmers, who, for the glory of their race, submit gladly to "*La Fabrique*" and the visits of the tithe-gatherer. Manitoba struggles to throw off the dual official language and separate school system with which she was burdened at birth. Stretching westwards to the Rockies are great territories, where a French Canadian is as rare a sight as are swallows on a winter's day; yet have they not escaped the same official recognition of the French-Canadian idea. In northern and eastern Ontario a veritable army of occupation is busy founding a new Quebec. Everywhere St. Jean Baptiste societies keep the French-Canadian colonist in touch with the controlling principle that "New France's mission of civilization should advance as of old by an alliance for mutual protection between religion and the state."

For eminent service in thus presenting America with still another problem of race and creed, the Society of Jesus in Quebec has just been endowed out of the public moneys of that province.

W. H. HUNTER.

IV.

HERESY-HUNTING.

"TRUTH," says John Milton, "is strong, next to the Almighty. . . . Though all the winds of doctrine were let loose to play upon the earth, so truth be in the field, we do injuriously by licensing and prohibiting to doubt her strength. Let her and